
THE
BISHOP of SALISBURTs
Thanksgiving Sermon
IN THE
Cathedral of SARUM,
June 27. 1706.

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JUNE 27. 1706.

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A
S E R M O N

Preach'd at the
Cathedral Church
O F
S A L I S B U R Y,

On the xxviith Day of *June* MDCCVI.

B E I N G T H E
Day of Thanksgiving
For the great Successes God has given to the
Arms of Her MAJESTY and Her Allies
in *Flanders and Spain, &c.*

By the Right Reverend Father in GOD,
GILBERT Lord Bishop of SALISBURY.

L O N D O N :

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SEERMON
Preached at the
Cathedral Church

OF
SALISBURY



Deuteronomy IV. Ver. 6, 7, 8.

Keep therefore and do them, for this is your wisdom, and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding People.

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

And what nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day?

WHile the Honour of the Nation is spread so far, and carried so high, that the Name of an Englishman gives both Joy and Terror; while our Order and Counsels at home, and our Conduct and Courage abroad are so Applauded; while our Fleets and Armies are so Critically directed, and do Triumph every where, and while the Reign of our Glorious Queen, now but in the Beginning of its Fifth Year, does amaze all the World, its Praises being Eccho'd from Kingdom to Kingdom; and while the Force of a great Alliance is chiefly directed by our Counsels, and animated by our Treasure, and while every one of our Undertakings is now so signally Blessed, that our Successes and Triumphs come so thick upon us, as if we were in the Reverse of *Jab's* Condition, that while one Messenger is publishing great and glad Tidings, another also comes

from another Quarter, and before he is done, a Third and Fourth bring us such a Series and Progress of Victory and Conquest, that when all this is laid together, it must be acknowledg'd, the Glory of the Nation never Shin'd so Bright, and its Fame was never Sounded so Universally in so many Parts of the World, as at this Day; What are the just and proper Reflections that ought to possess us, while under such a Rapidity of Success, as seems to out-do Imagination or Contrivance? Are we to give way to the vain Boastings of National Pride? Are we only to look at the Instruments, and to rejoice in the Effects of such a happy Scene, as is now open'd, in a Campaign that is begun beyond what the Vanity of flattering Hope could have suggested, and gives a Prospect of a happy Conclusion of those great Designs that have been Undertaken with so much Justice in the Cause, with such Concert in the Counsels, and Executed in so surprizing a Manner, that we are tempted to doubt whether we are awake, or are under the Delusions of a Pleasant Dream? Where is this Extasie of Wonder and Transport to carry us?

Psal. 115. 1.

Psal. 60. 9. 10.

Let us Direct it aright, and Improve it as we ought: Let us look up to him who is the first Mover and Author of all those great Things, that are done by us and for us; that so we may say, as Sincerely, as Justly, *not unto us, not unto us O Lord, but unto thy Name give Glory, for thy Mercy and for thy Truths sake*: Let us consider Who is he that *leads forth our Armies, and brings us into the strong Cities of our Enemies*? And for what Reason and for what Ends, do so many Blessings compass us round about; we are safe and quiet at Home, we see a Prospect of Plenty
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far advanc'd, and we hear promising Tidings of a happy Project of making this Island to become one People: And from every Hand we see to what a Pitch of Honour God has brought us. So that all the rest of the World looks on with Wonder, and they do conclude that we are a *great a wise and an understanding People*.

What *Nation* is there so great? Or as some render the Words, what *Great Nation* is there, *who hath God so nigh unto them?* *Egypt* was then the greatest Nation in those Parts; but their Gods could not Deliver them, while the God of *Israel* had with signal and repeated Judgments broken their Pride, and led forth his People with a Mighty Hand, and Covered, Supplied, and Guarded them in the Wilderness, in which they were then Engaged. Somewhat like this appears in our present Condition: No Nation can reckon up so many visible Characters of *God's being near them* as we do all see and hear at this Day. No great Nation can Boast of any thing like them. If there is an *Egypt* and a *Pharaoh* near us that was once full of Wealth and as full of Idolatry, whose Greatness made all about them either Tremble before them, or Submit to them, and whose long and great Prosperity was to many a Stumbling Block, and to all a dark Riddle of Providence; which to the Perfidy of Injust and Cruel Wars, has added a Series of new and unheard of Persecutions, and is become Drunk with the Blood of the Saints, carrying the Bondage of the *Israel of God* much farther then the *Egyptians* did: Who tho' they brought them under a heavy Slavery, yet did not force them to Worship their Gods, but suffered them to Acknowledge the *Exod. 83.*
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true God, and to own their desire to serve him. This Modern *Egypt* was become so great, that no Strength was thought able to Encounter theirs: But now it appears that how great soever their *Pharoah* was, great in his Armies and Fleets, great in Counsel and Execution, great in his Authority and Treasure, yet now I say, it appears that *God is not so nigh unto him* as he is unto us. Upon the whole matter there are four Heads, to which the Meditations that arise out of these Words may be reduced.

I. We are to Consider the visible Characters of *Wisdom* and *Understanding*, of prudent Counsels as well as right Judgments, that appear in the whole Frame of our Religion and Constitution, that must needs strike all who Observe them.

II. The no less visible Characters of God's Watching over us and Protecting us, and his *being so nigh unto us in all those things for which we call upon him*; in directing his Creation to serve us, in Blasting the Designs, and Infatuating and Defeating the Counsels of our Enemies, and in those glorious Successes, that often, but most Signally of late, beyond all Example, have been the Wonder of the whole World.

III. The ground of those favourable Providences, and the happy Answers of our Prayers, is our having *that Law, those Statutes and Judgments which God hath set before us*, and revealed to us, that are *Righteous and Holy*. This is the Foundation of God's being so near us, and of his hearing our Prayers.

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And IV. The Use we ought to make of all this, is to *keep those Statutes and Judgments*, by which we are become such a *wise and understanding People*, to Preserve them, to be Led by them, and to infuse a just Sence of them, both in one another, and in all round about us, and to spread this all we can; to reckon, this is our *Wisdom and Understanding*, to adhere to it and to improve it. As to the first of these, if we either consider the State we find our selves now in, or compare it with that of other Nations, or if we can imagine them capable of Reflecting on the Servitude they are under, and the Freedom we are brought to, these Characters will be soon discerned.

First, We are an entire Body within our selves, capable of judging and settling all our own Concerns: We are not to send to any Foreign Court to receive Dictates from thence, how we are to Think or to Act; we are not bound to stay according to another's Conceit, till all other States and Princes agree to some common Meeting, to deliberate on what relates to our selves, and so to make a stop and a full stand where the Matters of Religion are concerned, or seem to be so, and then to stay till we Consult the Oracle, and there to enter into all that Management and those Intrigues, which those who are yet Entangled with that Yoke, feel sufficiently; tho' they have not the Strength of Mind to break through them. We are this happy Body, that are now intire within our selves: Whereas we were before in a Lane and Imperfect State, had but the half of that Union and Force with which we now Act. A bold Priest or a clamorous

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morous Monk could then threaten, while another Court thundred, if we had dared to meddle with that which they thought, or at least resolved to say, was without our Sphere, and was their Peculiar. This is that which makes our Crown Imperial, that is our Legislation Compleat, not that we are free from all Restraint: We are under the Laws of Nature and those which God has revealed to us: But this is to be Searched into and Judged by our selves: And we are accountable in this only to God. A high spirited Prince rose up in this Nation, and what ever his Motives might be, he broke through the Enchantment; he burst those Bonds of Slavery and Superstition, and restored to the Crown and Nation this piece of Natural Liberty; and such as see or hear of this, tho' leaded with all the Prejudices that Fable and Calumny can lay upon it, must needs conclude, that we are *a Wise and Understanding People.*

A Second Character of this Wisdom is, that we are no more Implicite or Blindfold in our Religion, neither to any at Home nor to those Abroad: We do not shut it up a Secret in a few Hands; in Books that are not to be come at, nor in a Worship that is not to be Understood, but by Persons taken into the Confidence. We know our Service is a reasonable one, and that there is Evidence in our Faith; therefore we have broke down the Enclosures within which Divine Matters were shut, we search the Scriptures and Exhort all to do it, we claim no Infallibility in our Decisions, nor any Empire over Peoples Minds or
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their Secrets: We assume no other Authority but that of Ministers and Dispencers: We vouch our Commission for all that we Teach, and encourage you to Examine the Grounds we go on, and the Reasons we set before you. We shew an Honesty in leading you thus and we call on you, to exert your Wisdom and Knowledge in searching those Fountains of Truth, that are open to you as well as to us. If some abuse this Liberty, as what is there so True and so Sacred, that cannot be Defiled by Men of bold and impure Minds, yet still it is a Treating of you as becomes Men Born under a freedom of Reason and of Will; it is the guiding Men suitably to those Faculties that God has Planted in them, and to which he leaves them, being to Judge us by the Use we have made of them: To this we leave Men, and assume nothing to our selves but that we are his Builders and your Servants for his sake. How often do those who dare but think freely, look on us as a Great and a Wise Nation, who are neither Fettered by Superstition, nor under the Daily Terroure of an Inquisition; a Hell upon Earth, and a Bondage on the Souls and Bodies of Men, beyond all the former Inventions of Tyranny and Cruelty. We have not a Spy on your very Thoughts, to whom all Secrets must be told, and in whose Dictates every one must Acquiesce, for whatever their Notions are, yet in Common Practice, every Priest must be Submitted to and Adored as if he were Infallible; since the People must take every Thing on his Word.

John 5. 39.
Acts 17. 11.

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Thirdly,

Thirdly, This is not all, we have thrown off a great Bulk that lay on Religion, that made the Nation Slothful, and kept it Poor; all that Profusion of Wealth with which Churches were Enriched, and in which Treasure was Buried and became Useless, all that Overcharge of Holy-Days, that set People loose from Labour, and gave License to Idleness, if not to worse: All those Seats of Wealth and Sloth, which were the best of the Kingdom, in which Men lived in Ease and Luxury, useless to the Publick, and tied by Interest to a Foreign Dependance, all these I say are now thrown off. Religion is now considered as a Discipline to subdue our Minds, and as a Rule to govern our Lives. Labour and Industry have another Face, every Thing is Improved, and Circulates for a Common Good. It is true that the Service of God is in many Places too much Starved among us; but as this is an Effect of the devouring Ravenousness of the Harpies that then nestled among

So God be Thanked that he has put it in the Men's Heart to lay down a certain Method, that with the help of some time, will effectually free us from this Misery under which the Practices of Monks, with the Favour and Exemptions they had from Rome, had brought us.

Fourthly, It appears to all the World how Wise we are, in the Calm and Happy Quiet, in which all Persons do live among us, with Relation to Matters of Religion; which has made our Air Cooler and our Climate more Temperate. Those Heats are generally so laid, that even the Incendiaries themselves

selves that would raise this Flame again, see little Hope of succeeding in their Designs, of setting us on to Act a Part, in which we have been oftner than once Deluded, so as to be their Tools, even the Enemies of our Peace, I should rather say of our Religion, our Queen and our Nation, yet enjoy that Quiet which they take so much Pains to disturb; but what Measures soever may be put to restrain or regulate this, yet the Mildness of our Religion, as well as of our Government, makes us a Common Sanctuary, increases Industry and Treasure, and it maintains among us a happy Calm, while the rest of the World is in a Storm, which cannot break in upon us, while every one is Easy, Safe and Happy; no Leading out nor Breaking in upon us. How do all wise Observers say, Happy and Wise is *the People that is in such a Case.*

Fifthly, Our Constitution, as to our Civil and Temporal Concerns, may be well brought into the Account, as the Jewish Constitution was a part of the Law given them. In this respect we are also the Wonder of the World, since we seem to be settled in the happy mean, between the Leveling and Confusion of Popular Governments, and the Tyranny and Oppression of Absolute Ones. We made an Experiment that cost us dear; but that convinced all wise Men that we are not capable of being reduc'd to an Equality: And by another Experiment, we tried how far we could go in an entire trust to an unlimited one; many seem'd weary of their Liberties, they threw up their Charters, and put so much in a single Power, that if this Error

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we made, had been skilfully manag'd, in flower, but surer Steps, all would have been Sacrificed; but thro' the Follies of Men, as well as the Goodness of God, we are not only re-instated in our first Constitution, but have fortified, as well as establish'd it; so that now Men are Safe in their Property, Secure in their Industry, and all are Happy in a well Balanc'd Liberty; where, yet, Authority has a great Strength, and there is, at present, such a blessed Union, in all the Parts that compose our Constitution, that the Effects this has over all the World are Visible. These give our selves great Cause of Joy at Home, and as great Cause of Wonder to all Abroad, who sensibly feel, that as we are Constituted, *we are a Wise and Understanding People.*

The Second Head propos'd, was to consider, The Visible Characters of God's watching over, and his being *nigh unto us in all those things for which we call upon him.* This may be reduc'd to a Three-fold order of Instances:

I. In his Directing the Creation, so that the Insensible Part of his Works, Seas, Winds, and Seasons have favour'd us.

II. In the Infatuation, the Blasting and the Defeating of the Counsels and Designs of our Enemies.

III. In the Happy Direction and Blessed Success he has followed us with.

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In the First of these, that are the immediate Work of Heaven and of Nature, in which no Wisdom nor Strength of Man has any share; we have many Eminent Instances, in all which, we must discern a special Direction of Providence, of these I shall Name a few.

In the Famous 88, almost Sixscore Years ago, when the Greatest Fleet that the Seas till then had ever carried, was sent to Conquer us, that was to bring upon us, a Great, a well Trained, and a Victorious Army from *Flanders*, when we had a small Force at Sea, not able to look them in the Face, and were yet weaker at Land, so that we were Mark'd out for a Prey; it pleas'd God to give such a Direction to the Sea and Winds, that this Force could never be brought together; but was Broken, Stranded, Shatter'd, and forced to Return in an Inglorious and Ruined State. This was the Work of God, and in it the Designs of our Enemies, for that time, were so entirely defeated, that they never thought of returning to them any more.

A Second Instance was a Hundred Years after that, in a Second Glorious and Happy 88, which we saw, and it is to be hop'd, will remember long, and tell it to those who come after us. Then, when things were run to such Extremities, that a dangerous Undertaking, in the most dangerous Season of the Year, was thought Necessary; we met with a rough beginning, which our Enemies hop'd had broke the Design; our Loss was inconsiderable. A Second Attempt was not only more Prosperous, but there was such

such a direction of Winds, that changed in the Critical Minute as we needed it, and turned, when we were secured, into such a Storm, that a Fleet sent against us was so shatter'd, by its Force, as to be disabl'd from further Action for that Season.

A Third Instance was four Year after that, when our Enemies were before hand with us in their Preparations, and were in our Seas before we were ready for them, and had an Army brought down to pour in upon us, when our Force was beyond Sea, so that we were Naked at Home; then most of the Month of *May* was, contrary to the Course of Seasons, one continued Storm, till our Fleet was brought together, and then we had a glorious Victory, made a vast Destruction of their Strength at Sea, and were, for that time, secured from the Fears of an Invasion.

A Fourth Instance, not unlike this, happen'd again, Four Years after that, when an Invasion was designed; but to make it sure, a black Design of an Assassination was so secretly laid, that no Suspicion was had of the one or the other: Then a great Fleet, design'd for *Cadiz*, was kept in Port for want of an East-Wind, a whole Winter; when those Winds are almost constant, the Season seemed changed; but when it pleas'd God to touch the Hearts of some, who were engaged in that cursed Conspiracy, to Discover it, to a Prince who did not, and indeed, could not suspect it from another, because he himself was not capable of entertaining such a Thought, and was not easily brought to believe it of others: Then we felt that we had a great Strength at Sea, ready at Hand, fixed in our Parts to Secure and Preserve us.

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I shall add but One more, which we do now rejoice in. We have great Fleets sent out to a vast distance, where we have no Place to retreat to, or be secure in; yet God has led out and brought home our Fleets safe, and that in the worst Seasons: And now of late, when our Enemies who lay near, thought to have prevented us, and to compleat their Designs before our Fleets could come to disturb or defeat them; it pleased God so to blast their Attempts, that two Storms retarded them: But when all seemed near lost, contrary Winds stopt our Fleets so long, as to give a Great Prince Occasion to distinguish himself with eminent Glory, and to let those about him be brought very near the last Extremities; by which they felt the Need, as well as the Seasonableness of our Assistance. Then a favourable Gale brought on our Fleet, which made theirs give way, and broke the whole Design; which we hope has turned gloriously in a Progress of Victory, since that time. Thus we see, that he whom the Seas and the Winds obey, has watched over us, and has made his Creation serve us in many signal and critical Occasions. Many more might be named. The constant Success in those frequent Passages from hence to our Allies, and from them to us, without Misfortunes, is one continued Blessing:

The Second Sort of Instances, in which the Providence of God has in a very eminent manner watched over us, is, The Infatuating and Defeating the Counsels and Designs of our Enemies. Among many, I shall single out a few.

In the Long and Glorious Reign of *Q. Elizabeth*, when a Popish Successor, with a strong Party at
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home, and a much stronger abroad that favour'd her, gave great Cause of Fear ; our Enemies fell into such a Course of Black Conspiracies against the Person of that Queen, which, as they were happily discover'd, so they forced the Nation and that Queen to free themselves from those Dangers, by putting her out of the way, who was not only the Occasion of them all, but was drawn in to be concern'd in some of them : And tho' there seems to be a Blemish in the fatal Conclusion of the Life of that unhappy Princess ; yet they were most to be blamed, who never gave over Plotting as long as they had that Succession in prospect. The Obstinacy with which the Great Prince, who was then the chief Strength of that Religion, pursued his Cruelty in the *Netherlands*, weaken'd a Force, and dissipated a Treasure, before which nothing could have stood, if it had been right applied and well managed.

Another of those Instances, was the execrable Contrivance, and the unaccountable Discovery of the Gunpowder Plot. They had then a Prince among us, that was but too much inclined to trust them, or at least not to provoke them ; yet because they could not have all at once that they had promised themselves, they laid the Blackest Design that can be found in History : Invention and Poetry cannot go beyond it : It was so bad, and they were so little provoked, that nothing of any sort, much less of so unheard-of a Contrivance, was suspected. An ill-govern'd Fondness of a Sister to save a Brother, gave the Hint that brought all to light. This raised such a Spirit in the Nation, that even the Inclinations of the Prince could not master it ; it kindled

bled a Jealousy, and inflamed a Zeal, that could not be withstood.

3^{dly}. When God, to punish us for our other Sins, left us to a Giddiness and Fury at home, which broke out into a Bloody Rebellion, in which much Blood, and that of the best sort, *Sacred Blood*, was by a detestable and unparallel'd Practice shed; yet then our Enemies were not able to take advantage of those Distractions, to get Footing among us. This had been more dreadful, and not so soon cured: But the Neighbouring Power which was only able to effect it, was then in the Management of a fordid and base-minded Cardinal, who was amassing Wealth to himself, and therefore would engage in nothing that might turn the Treasure that he was engrossing, another way: So after our Madness had only hurt our selves, it pleased God to deliver us from it, to bring us so far to our Senses, as to see that we could not arrive at a Settlement, but by returning to our Old Foundations, and to that happy Constitution in which we were establish'd at our Reformation. So little did our Enemies see or improve their Advantages.

4^{thly}. Those who had designed a New Empire, had such a fatal Ascendant in our Councils, as to engage us in a Causeless and Unjust War with our nearest Neighbours, and our best Friends. In the first opening of that War we had an unspeakable Advantage, that was not pursued: It was followed with a Train of most dismal Calamities; so that we got out of the War as poorly, as we begun it unjustly.

A Second War with those Provinces was begun in such a manner, as to threaten their utter Ruin; after which we must have been the next Sacrifice.

But all our Part in it miscarried, and God raised up to them a Deliverer, who in another Scene was to be ours likewise: With that, the Consternation went off, and a new Spirit animated them, and revived a State, counted by all then as sinking and dying. Our poor Management, and the Insatiable Graspings of a cruel Invader, lost the first Advantages, and was the occasion of recovering what seemed past all Hope.

5thly. A fatal Scene was opened among us, when a Prince was on the Throne, who was perverted and deluded by our Enemies. In Opposition to those who wisely apprehended that it was impossible our Religion could long subsist, while a Prince engaged to destroy it wore the Crown, he was born up with a Zeal that gave a just Title to expect good Returns, and a Performance of Promises; yet all soon saw how vain that Hope was; and that the Enchantments of that Religion are too strong to be resisted. Then what a Succession of weak but violent Councils did the whole Nation see? They all apprehended the dismal Consequences of them; perhaps it was too soon forgot by those, who only apprehended, but did not feel them, and wanted that Instruction that is necessary to teach Fools Wisdom. How soon did that whole Frame fall to pieces; and how little of true Wisdom, or solid Strength, did there appear, when it came to a Struggle? Contempt was poured upon Princes, and none of the Men of Might found their Hands. Since that time, and most eminently of late, the Councils of our Enemies, which were formerly but too well laid, and too well conducted, as all *Europe* felt, are now as much the
Scorn,

Scorn, as they were wont to be the Terror of the World.

I go next to the Third Sort of Instances of the Extraordinary Direction and Blessing that appears in our Counsels, and in the Execution of them.

We are happy at Home in plentiful Seasons, in great Improvements, in a happy Industry, and in a flourishing Trade, which has been growing upon us ever since the Reformation. Our Soil is cultivated, our Numbers are doubled and trebled, our great City is even in our time vastly increased, our Stock, our Arable, every thing among us grows. Our Plantations like so many Nations, are become numerous and powerful: We are quiet at home, safe from the Alarms of War, and by all that appears in our way of Living, we seem not to feel the great Consumption it makes. The Publick Credit is high at Home and Abroad; and we have seen in our own Time Two such Proofs of the Wealth of the Nation, that none like them are in History. When a devouring Fire had burnt down such an Extent of the City, then so full of Wealth, and in a time of War, yet the Loss of so many Millions was so soon digested, that in five Years time all was Rebuilt most Magnificently: And how sensible soever this was to particular Persons, the Publick did not suffer, and was not Exhausted, nor made a Prey by it. But to come nearer the present Time; when the Enemies and Robbers of the Publick had brought our Coin to so low a Value, that its Currency could be no longer maintained; then, tho' engaged in a most expensive War, we went thro' a dangerous, but necessary
Cure,

Care, and saw all the Species happily Rejoined, without the least Mutiny or Disorder : That went beyond all Men's Expectation.

2dly. If we consider the Instruments that God has raised up, we may discern signal Characters in them. That Two Queens should have governed us so happily, carried on great and long Wars with such Conduct and Success; that the one broke the Power that was the Terror of that Age, as we hope the other shall break that which is the Terror of our Time; who is now entering on the 5th. Year of Her Reign, with a constant Course of Success and Victory, and without any one considerable Misfortune to balance it; are to be reckoned among the Miracles of Providence. *This is the Lord's doing, and it is marvelous in our eyes*; as it will be to all succeeding Ages, when they read the History of the present Time.

118. Ps. 23.

God raised up a mighty Deliverer, first to the Country in which he was Born, and then to us, who began his Course with all possible Disadvantages. He had not any one Advantage, but that he was descended from a Race of Heroes, who are the Wonders of History. A Series of Misfortunes helped in reverse to common Events to raise him, to shew the fixed Intrepidity of his Mind, and a true Judgment to recover what seemed desperate. He led forth our Armies, he regained Kingdoms, and wore out a weak Body in the constant Fatigues of War and Business. He bore much Ill Usage where he had least reason to expect it. In this there might be some (and but some) Restraint, while he lived; but upon his Death, it broke out in so many ingrateful

grateful, indecent and base Instances, that one is ashamed to reflect on it, and wishes it could be forgot! But is that possible! Yet he lived to finish one War, and to lay the Project of another.

We have now another Glorious Instrument of Providence, who set out with no great Advantages, and was in a few Years so quickly formed and finished, that a happy Presence of Mind, as well as of Person, a true Judgment, and a calm Courage, has raised him to the greatest Height that any Subject has ever grown up to. All are willingly commanded by him: Great Princes and Mighty States submit to his Counsels, whom Entire Victories and Glorious Conquests have distinguished in so particular a manner, that at first we were tempted to doubt whether the thing was real, or only the Enchantment of a sudden Dream: But what Imagination can represent Things so great as what he really performs? In a word, he is one of the Men of God's right hand, 80. Ps. 17. *whom he has made strong for himself.*

3dly. A Spirit of exalted and ardent Courage seems spread through our Armies and Fleets: They run to Battels with so bold an Intrepidity, that we seem to be near the State promised, That *one shall* 32. Deut. 30. *chase a thousand.* Our Men go to Action as assured of Victory, being resolved to Conquer, or to Die. A happy Union of several Nations and different Religions seems fixed: No Disgust nor Factions are to be heard of; and tho' the Prudence, the Softness, and Dexterity of their great General, has a large share in this, yet the Glory of it is most eminently the Work and Finger of God.

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4^{thly}. Signal and Entire Victories have been so little known in our Age, that it was thought none of these should be any more heard of. The Honour of an Action, the cutting off some Bodies, the taking some Prisoners, with other Ensigns of Victory, was all that we were accustomed to hear of; and the taking one Town, or two, was reckoned that which made a happy Campaign. But now we see whole Armies mowed down, or taken Prisoners; great Countries reduced; Towns which have cost whole Campaigns, have not stood before us one Week; and in many different places at once, Victory and Triumph follows us, without the Abatement of any one Miscarriage or Misfortune: That all this has cost so little Blood, as well as Time; that a Campaign is opened, and in its first Scene and Motions, has as much Glory as we could have wished for in the end of a most successful one; these are strange Steps, or rather Wonders of Providence.

5^{thly}. That so many Princes should in such remote Parts feel so Critical a Deliverance by our Means, is another Instance that challenges our Wonder. The Sea was our Element in which we have often Triumph'd: But to send a great Army into the Heart of *Germany*; to have a great Strength in Three Parts of *Spain* at once; to support a great Prince in *Italy*, and to pay another Army there; seems incredible. To save the Empire when it was threatned with a speedy Revolution; to rescue *Spain* from a Perfidious Invader, and to restore it to the rightful Owner, will appear in History liker the Adventures of an Imaginary Hero, than the Performance of one Nation, and of one Queen; and that in so short

short a time, and that every thing should come in its proper Season, when most needed, and in the greatest Extremity. All this carries in it such a Combination of Blessings, that we cannot enough celebrate it. We are now convinced at whose Door it ought to be laid, if every Campaign has not been equally Glorious; what was retarded in one, when our Great General met not with the Concurrence he had reason to expect, was only reserved to Crown another with a more entire and amazing Glory. Thus it appears in how many Instances, and of what different sorts, God has shewed how nigh he is to us, and how ready he is, not only to hear us, but to prevent us with his Blessings. What is the reason of all this? What can we say to defend the Justice and Wisdom of Providence? Are there Partialities in God? or are we such a People as to have a Right to such a Distinction? Let us then see what Apology is to be made for such a singular Course of Blessings. This leads me to the Third Head I proposed.

The Ground of all is our having that *Law*, and those *Statutes* and *Judgments* which God has set before us, and revealed to us, which are *Righteous and Holy*.

1. We Worship him without any mixture of Idolatry: Our Temples are no more defiled with Images, nor our Altars with Bread-Worship. This is the Foundation of true Religion; *God is a Spirit, and will be worshipped in spirit and truth.* And tho' the old Dispensation did in many things comply with the Infirmities of the *Jews*, yet in the point of Idolatry, their Religion was pure, and their Worship was undefiled. Certainly no Relaxation was made in this Matter by the new; yet what was that which carried the Name of the Christian Church grown to? In some Places it seemed to have outdone Heathen-

4. S. John 23.

ism it self, in the grossest Objects of Worship, with all the Superstition and Pageantry, I had almost said, the Magick of the Gentile World. We have none of those tempting Objects in view, to debase our Apprehensions of God, and to make his Worship an Opera and Diversion, rather than a serious and solemn Address to God.

2. We acknowledge Jesus Christ the Anointed of God, and the Saviour of the World, and the only Mediator between God and Man : We trust to that Mediation, and come unto God only through him, with our Praises and Prayers ; without thinking he wants assistance, and needs a Partnership, to give the more force to his Intercessions. We have no Recourse to Angels or Saints, nor even to his Blessed Mother. We know he both hears and offers up our Prayers, and we reckon we are safe and happy in his being our Advocate and Intercessor. In this other Branch of Idolatry, *Judaism* was likewise pure ; no Compliance was then allowed to the Worship of *Baalim*, those secondary Gods, subaltern to the Great God, under whose Protection the Nations put themselves. Who could have thought that such a Corruption in Worship, so contrary to the Nature of Things, and the most expresse Doctrines of the Gospel, could have broke in upon *Christendom* ? Yet we know who is the *Mother of these Fornications* ; from which God has so happily rescued us, and which gives us a sure Title to the Intercession and Protection of the Son of God.

3. The State of Religion among us is freed from all those Practices that had enervated true Holiness, and those Methods to make Men safe in their Sins, or to Compound for them ; to give an After-game in Purgatory, and to put it in a Priest's Power to Ab-

solve

solve from Sins, and in the Pope's to Dispense, and to Indulge, to break Vows, and to dissolve Oaths, and all the most sacred Ties: In short, to make Men in reverse to the most express Declarations made in the New Testament of the indispensable Necessity of true Holiness, to pay for their Sins, to purchase Licenses to continue in Sin, and to fancy that the enriching a Shrine, a Relique, or a Church, could atone for Sin, with all the shameful Merchandize and Prostitution of Holy Things, which has so long corrupted Religion. From all this, God in his Mercy has delivered us; who whatever our Practices may be, yet are honestly taught, that *without Holiness we shall not see the Lord.*

4. We teach the Duties of Universal Love and Charity even to Enemies, and to those who oppose themselves: We will stay God's time, in *Meekness instructing them, and in our Patience possessing our selves.* We abhor not only Croisades and Inquisitions, but even lesser Severities, as contrary both to the Rule of *doing to others as we would have others do to us,* ^{2. Tim. 2. 25.} and to that tender Love and Compassion which our Saviour has in so particular a manner recommended to us, both by his Example, and in his Doctrine. ^{21. S. Luke 19.}

5. In the Wars in which we are now engaged, and in the Quarrel that we have espoused, we are sure Justice and Faith, and all that is Sacred among Men, are of our side. We do not Fight for Glory or Conquest, out of Ambition, Self-Interest, or Revenge. We support a Prince, or rather a Combination of Princes, against a Perfidious Breaker of Treaties, and a Despiser of Oaths; whom no Ties; no Faith can bind; who has now for half a Century, spread Death and Destruction without, round about him, as well as Ruin and Misery within among his own unhappy Subjects.

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Our present War arises from a bold Breach of Faith and Treaty, colour'd with this Impudent Pretension, That he pursues the Spirit of the Treaty, tho' he departs from the Words : Since he broke it to maintain the Peace of *Europe* by bringing it all under his own Yoak : We maintain a Prince in pursuance of a long fixed Settlement, and of many Alliances oft renew'd ; which is certainly as lawful, and as much a Duty in Princes and States, as it is in private Persons, to rescue Men out of the Hands of Robbers. Besides, that the Defence of Neighbouring Princes is really the Defence of our selves ; these being as Outworks to us, and Allies to assist us, when in another Turn we may come to need their help. So that as our Religion is good, so our Cause is just, and we may well look on our Victories as the solemn Decisions of him *who sits upon the Throne, and judges right*. Success is not always a Sign of God's favouring a Cause. It has been long on our Enemies side : So that alone is not to be set up. But great Successes in a Just War, accompanied with so many Critical Circumstances, may be well look'd on as God's answering the Appeal that is made to him ; so that we may say, *Verily there is a God that judges in the Earth*, and these are *his righteous Judgments*.

The Sum and Conclusion of the whole Matter, is the Use that we ought to make of all those Signal Blessings that we have so long enjoyed, and that of late have been redoubled to us, in such unheard-of and amazing Victories.

1. Let us look up to God, and rejoice in him ; who gives such *Victories to Kings*, and that has delivered, if not our *David*, yet the Captain of our Hosts, both from the *hurtful Sword*, and from great and

9. Pf. 4.

58. Pf. 12.

144. Pf. 10.

and visible Dangers that came so near his Person: Blessed be his Name, that it came no nearer; otherwise that great Victory had cost us dear. Let us not rob God of any part of the Glory due to his Name, or ascribe it too much to the Valour of our Men, or the Wisdom and Courage of those who lead them. This is one of the peculiar Characters of Providence, that it has been often observed, that an Infatuation, a Distraction, a Depression and a Sinking of Spirit runs through one side; while there is Union and Order, wise Counsels and gallant Performances on the other. Let us offer up the Honour of this to God, and humbly bless him for it.

2dly. Let us with all grateful Duty, pay just Acknowledgements to Her whom God has set over us, and in some respect over all these Parts of the World: We do now know, that *God helps his Anointed, and* 20. Pf. 6. *bears Her from his holy Heaven. Her Glory is great* 21. Pf. 5, 7, 8. *in the Salvation that God has wrought by Her means. She puts her trust in the Lord, and her Enemies feel her hand;* and we trust *She shall find out those who hate her.* Can there be any such! Let us rejoice in Her Government, and study to make it as easy to Her, as She makes it happy to us. Under Her, let all the Returns of Honour and Publick Respect be put on the Man whom the Queen delights to honour, and whom God has honoured and distinguished in so peculiar a manner. Let neither Envy nor Jealousy, Slander or Detraction, lessen those great and just Praises that all abroad pay him: What Shame, if those at home are wanting in this! Let all the other Conducters of our Fleets and Armies, have a just and grateful Sense of their Merit and great Services paid them; who by their Glorious Performances abroad, give us the Prospect of Peace and Happiness

piness at home. And let not those want their Share of the publick Joy, who by their wise and provident Care at home, furnish and support every thing abroad, with such Oeconomy, and so exactly above even all Hope, as much as beyond all Example.

3dly. Let us continue still to trust in that God, who *leads us into the strong-holds* of our Enemies, and *goes forth with our Armies*: Let us bear our Burden yet with Patience, and not run with too much Precipitation into such a False Peace, as a Treacherous Enemy may offer us, as an Artifice to disjoint a great Alliance, and an Opiat to lay us asleep, till he can recruit and recover that Force and Treasure which is now so near exhausted; that so the Impatience of those who are uneasy under an unavoidable Expence, may not again, as it did Nine Year ago, lose all our Advantages. We both see what Reason we have to trust in God, and not to trust to so much Perfidy as our Enemies have given so many Proofs of, till it is out of their power to break thro' a solid and well-balanc'd Peace; which we are sure will come so much both the sooner and the better, the less we are in haste to procure or meet it: And when it comes on so just and so honourable a bottom, we may then hope to see a Golden Age, instead of an Iron one that we have now gone thro'.

4thly. Let us study to maintain Peace and Quiet at home, with a Spirit of Universal Love, and with that *Moderation* that has been so oft recommended from the Throne. But, in spite both of Duty and Decency, how acceptable soever a Sound that Word has ever carried, and how much soever it has been always pretended to, even by those who were furthest from it; yet some have discharged their ill Humour even on that harmless Word. Was it the worse

worse liked, because it was used by that Sacred Person! Let us study, if it is possible, even to gain those, who have given us too much cause to think they do not rejoice in our Successes. Who knows, if while God and Man appear to be so eminently of our side, but at last even they may become ashamed of their Practices, and cured of their Follies. But if these are past hope, yet while we ought to watch against their Designs, let us give them no Advantages. Let all who love the Queen, and who love *England*, love one another. Let those who divide from us consider what they do in keeping up a Division, that is such a Handle to our Enemies, and gives them such a Colour to infuse in the Minds of People too apt to be deluded, dark, spiteful, but groundless Jealousies. Let us of the Church study to gain them by a Spirit of Love, and by the Strength of Argument, which Men will hear, who cannot be wrought on by Clamour and ill Usage. Let us study to build up our Church, which is the Glory of our Land, and of all Lands; and go on with the Great Designs now on foot, till we make those ashamed, who are silent as to that which is our true and greatest Danger, and would fill People with frightful Apprehensions of Danger, when none appears, except what may arise from them, and from that ill Temper with which they endeavour to poison so many.

5thly. In the last place, which must secure all the rest, let us adhere firmly to our Holy Religion, and walk suitably to it. Let Impiety and Prophaneness, Vice and Immorality be detested and forsaken by us. We have enjoyed more Temporal Blessings since the Reformation, than ever we knew since we were a Nation. We were threatned of late in an unhappy
Reign,

1. S. Luk. 74.
75.

Reign, and since by a long War, to see it taken from us; and let us but think how near we were of late to have lost all, if it had pleased God that the Successes of this Year had been as great on our Enemies side, as they have been on ours. This may let us see in how great a Danger we are, not an imaginary one at home, but a real one abroad: But God has with a mighty Hand still protected us. Let us then study to walk worthy of all this Goodness: Let it appear in our Lives, that we are *delivered from our Enemies, to serve God without fear, in holiness and righteousness before him all the days of our life.* Let our Joy on these Occasions be grave and sober, such as becomes Men and Christians. Let us live more like a Nation favoured and blessed of God; humbly rejoicing in him, paying our Vows to him, and living for the future in such a Course of Virtue and Holiness, of Meekness and Charity, and of true and serious Piety, that so God may still bless us, and the Queen whom he has set over us; that She may be bless'd in all Her Councils and Undertakings; that She may *procure* (I do not use the vain Word so much used in this Age, *give*) such a Peace to all *Europe*, as may settle the Balance, and secure the Quiet of the World: And that She may Reign long and happy, to finish all the good and great Designs She has for our Church and the whole Nation; by which the Ignorance of foolish Men may be put to silence. And that we may be Blessings to Her as She is to us; for this will be our *Wisdom and Understanding* in the sight both of God, and of all Nations: And this will at last bring us to those Regions above, where all is Harmony and Peace, Light and Love. *Thither God of his infinite Mercy bring us, thro' Jesus Christ our Lord: To him be Glory and Honour for ever.*

